

The Guide to Holiness.

FEBRUARY, 1860.

EDITORIAL PAPERS.

HOLINESS A FITNESS FOR USEFULNESS.

Frequently, in closing any of the marked periods of our life, and looking back upon our deficiencies in duty to our fellow-men — especially to our families and to the church, we sigh for an improvement in the future. We vainly wish for superior abilities. We desire great learning and extraordinary opportunities. Our present sphere and small ability are made to bear the blame of our comparatively limited usefulness. This is all wrong. He that will not improve one talent cannot be trusted with two. He that turns idly away from humble opportunities to do good, would misuse or neglect greater ones. If a little learning is not made useful, great mental culture would probably only sink us in deeper condemnation. At any rate, for the possession of much or little original ability, we are not responsible. God has done what he pleased with his own. For learning, and for opportunities to do good, we are only measurably responsible. But a *moral* fitness for usefulness is our great need — a sanctification that will give the greatest efficiency to all our means of glorifying God. This is in the reach of all. It is as surely and freely offered to the unlearned as the learned; to those of humble position as to those in high places; to him of one talent as to him who has ten talents.

The truth that moral purification confers willingness and fitness for God's service is illustrated by the case of Isaiah the prophet. A sight of God's glory convicted him that he, and the people with whom he dwelt, were unclean. Under this feeling he exclaimed, "Wo is me" — I am undone. His heart fainted and his hands hung down. Doubtless in this frame he would have prayed to be excused, had the duties of the prophetic office been presented to him. But the fire touched his lips — symbolizing the purging of his sins. It was *fire from the altar*. It is from the altar where Christ lays as our sacrifice, that we are to receive our qualification to speak and act for God. Notice now the effect — "here am I, send me." The duty is difficult, responsible, and full of peril. But "here am I." We hear nothing of the want of ability, learning, nor opportunity. There is no "piece of land," nor "oxen," nor "wife" in the way. There is no trembling at personal unworthiness, though it is as great as ever. No fear from the uncleanness of the people, though they remain unsanctified and unforgiven.

Henry Martyn said, "Since my peace has been made with God, and I have been made holy through the renewing of God's spirit, I have a

greatly increased power to acquire knowledge." Martin Luther placed before him in his study the motto, "To pray well is to study well." John Wesley's efforts to be useful were comparatively a failure, until he felt his heart "strangely warmed" by justifying faith.

To ministers, to editors, to authors, to Sabbath school teachers, to class-leaders and stewards, to deacons and elders, to fathers and mothers, to *all* of the people of God, both high and low, rich and poor, who desire to do something for the benefit of their fellow men, who strive to do that which shall cause them to be accounted, by Christ, at the great day, "good and faithful servants," to all such we say, *be holy*.

EDITOR'S DRAWER.

DR. AND MRS. PALMER.

JUST as we were going to press, a letter was received from these devoted laborers in our Lord's vineyard, which, as it contains some items of news, and many incidents of peculiar interest, we have set aside other matter to give it to our readers. This will be followed by other communications from time to time, giving an account of their progress in their heaven-appointed work.

Cleveland House, North Shields, }
Dec. 20th, 1859.

REV. H. V. DEGEN: — Dear Brother — We take pleasure in presenting through your precious periodical our New Year's salutations to our friends in Jesus in America, many of whom we would address personally with pen and ink if time would permit. It is now near a quarter of a century since we first began to converse with the readers of the "Guide to Holiness," through the medium of the pen. On the evening of July 26th, between the hours of 8 and 9 o'clock, in the year 1837, we were enabled to enter by faith, and to cast anchor within the vail. Through the blood of the everlasting covenant we were permitted to enter by the new and living way into the holiest. Through the grace of our Lord Jesus Christ we have been enabled since that hallowed hour to retain the shield of faith, and though variously tried, our mercies have been abundant, and the achievements of faith signal, and our triumphal song has truly been, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Holiness is a state. Not always a state of joyous emotion, but of steady trust and unflinching obedience. During the first hours of our entrance upon this state, God showed us the terms of the covenant. We saw that it was *obtained* and *retained* by faith, that is through the *belief of the truth*, that the faith by which we are sanctified cannot be exercised unless the *conditions* on which the promises are made are met. We cannot be

sanctified through the belief of an *untruth*, but through the belief of the truth. "Thy Word is truth." It is not true that God accepts the lame, the torn, the blind, or the sick for sacrifice. Polluted bread laid upon his altar is an offence unto him. Malachi, 1: 7, 8.

The way of holiness is a *highway*. It does make a difference what *name* you give this way, notwithstanding some modern writers to the contrary. The God of the Scriptures of truth has given the way a name. It shall be called *THE WAY OF HOLINESS*. That the partially enlightened seeker of holiness, or the captious, world-loving professor should not know of this way experimentally, and prefer that some other name less significant and more popular should be given to it, is only as might be anticipated. But in that sacred hour when the Lord of the way showed us the terms of the covenant, we clearly perceived that the Scriptural terms, Holiness, Entire sanctification, and Perfect love, were given through the dictations of Infinite wisdom, and so exceedingly expressive of the state in which every member of the redeemed family must live, that we have not dared to modify the terms, in order to suit the fastidious.

We also saw that this highway, called the way of holiness, was a way *above the world*, a way over which the unclean may not pass. A way not permitting the indulgence of questionable habits, inasmuch as the body has been redeemed, to be a habitation of God through the Spirit—a living temple for the living God; and He whose dwelling it is, hath said, "If any man defile this temple, him will God destroy." We saw included in the terms of the covenant that those who would keep in this way must walk under the shadow of the cross, and be ever ready to say with the self-sacrificing Paul, "I keep my body under, and bring it into subjection, that by any means, lest when I have preached to others, I myself should be a cast away."

The body must be cherished and adorned as a temple for the Holy Ghost to dwell in. Love of the world and worldly display must be renounced. "If any man love the world, the love of the Father is not in him." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." "Ye are not of the world even as I am not of the world." So said our Divine Exemplar, and by the terms of the covenant we now perceived that a manifold separation from the spirit of the world was needful if we would give a truthful exemplification of the spirit, power, and beauty of holiness.

We were given to see also, if we would retain this grace, we must faithfully testify of it to the praise of God. On no point was the terms of the covenant more clearly manifest than this. This was the last point where our will surrendered. But omnipotent grace triumphed, and the point was yielded that God should forever, before men and angels, have the undivided glory. From

that hour, we have endeavored with heart and lip and pen, to stand true to our covenant engagement. Not that we would assume the premises that we have never erred in thought, word, or deed. No; but we do assume this ground—Ever since the sacred hour noted, 1837, we have never seen the moment when we would not rather die than remove the offering from off the altar. Christ is the Christian's altar, and in presenting all to God *through* Christ, we have been enabled to hold fast the shield of faith, and believe according to the divine declaration, "the blood of Jesus cleanseth from all unrighteousness." Our first written testimony was published in the first volume of the "Guide," in a series of numbers. It was furnished at the request of the now sainted Rev. T. Merritt, the projector and first editor of the precious periodical through whose teachings so many inquirers have been guided onward in the way of holiness. Thus, through a long succession of years we have maintained our interest in the readers of the "Guide." And as they have communicated with us and we with them, year after year, how often have we been newly, and we trust, mutually inspired in our heavenward course.

Ere this reaches you the year 1860 will have dawned upon us. And now an expanse of over 3,000 miles of trackless water separates us from thousands whom our hearts hold dear, we feel blessed satisfaction in sending our New Year's greetings, and assuring our beloved friends in Jesus far and near, that "Having obtained help of God, we continue to this day testifying to both great and small," of the power and blessedness of present holiness.

"We part in body, not in mind;
Our minds continue one,
And each to each in Jesus joined,
We hand in hand go on.

"Subsists as in us all one soul,
No power can make us twain;
And mountains rise and oceans roll,
To sever us in vain.

"Then let us lawfully contend,
And fight our passage through:
Bear in our faithful minds the end,
And keep the prize in view."

Mr. Wesley's study, North Shields, }
Dec. 24th, 1859.

DEAR BROTHER DEGEN:—My letter of the 20th, which I expected to have been speeding its way across the Atlantic ere this, has been detained, and again I sit down to converse a few moments with our old friends, the widely scattered readers of the "Guide." We have just closed up a series of labors here, and expect to leave shortly for Scotland.

Here, as in Newcastle and Sunderland, the Lord of Hosts has been with us. "He hath done marvellous things: his right hand and his holy arm hath gotten him the victory." Not less wonderful have been the achievements of the cross, than at the former towns we have visited, the

number of inhabitants, and the time spent with them considered. We hope to be able to send you a letter hereafter containing particulars, but cannot do it now, as the statistics have not been handed us.

Our letter is dated, as you will observe, from MR. WESLEY'S STUDY. Yes, here we sit; the door by which we enter is cracked with age, and though perhaps but a few months since painted, still the imprints made by the fingers of hoary time are ineffaceable. And thus it may be said of the thick casings of the window panes out of which I have just been gazing. The homely grate, filled with the bright burning coals which are now warming us on this bright winter's day, is the same by which the venerable Wesley sat while penning many of the blessed effusions of his sanctified heart. The little closet from which I have taken my portfolio, is doubtless the place where for many successive years were treasured his books, papers, and writings which have gone forth to bless thousands of every generation down to the end of time.

And here in our fatherland, in this place, hallowed by so many precious associations, I have just been bowing my knees before the God and Father of our Lord Jesus Christ, thanking him for the pure principles of that blessed form of Christianity, denominated Methodism, and yielding up myself afresh in an eternal and unconditional surrender to the God of our fathers. Relics are afoond me of surpassing interest to one who from early life has learned to venerate and love the memory of the pioneers of a sect raised up to spread Scriptural holiness through these lands.

Lying before me is a manuscript sermon of Rev. Jno. Fletcher, vicar of Madeley, and the dearly cherished friend of the Wesleys. Here it is as written and corrected by his own hand. It bears the marks of extreme age, as though it might have been written during the early years of his ministry. It seems not to have been written for publication, and I presume never has been published in any form, as it deals in homely truths of a character doubtless peculiarly suited as needful homethrusts to those of his own flock over whom the Holy Ghost had made him overseer. The text on which the sermon is founded, is Luke, 7c., 42, 43 verses. "And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged." This relic of precious value has been given to Dr. P. by the lady of Solomon Mease, Esq., in whose possession it has for some time been.

Another relic of equal interest which has also been given to us by the same lady is the identical Testament used for a series of years by Mrs. Mary Fletcher. It seems to have been the companion of her closet, and also more public ministrations, if we may judge by the many and copious mark-

ings of her own pen in every part of this time-worn book. It was doubtless more especially the companion of Mr. Fletcher's closet devotions till the period of his death, before falling into the hands of Mrs. Fletcher. The name of John Fletcher, Madeley, written with his own hand, precedes the writing of Mrs. F., and seems to have been written at an earlier date. The words which follow, written after the book had become the companion of Mrs. Fletcher, subsequent to the decease of her illustrious husband, are characteristic of this eminently Christian lady. "Stand to my will and thou shalt suffer no detriment." During the years of Mrs. F.'s widowhood this book we may judge, was the chosen companion of her heart. Here she communed with Him who hath said, "Thy Maker is thy husband;" and to whose will she ever stood firm till life's latest hour.

And yet another relic of interest is the hymn-book used by Fletcher. It is in a state of excellent preservation, although near a century old. If we may judge of the pains taken to keep it in his possession, he prized it truly. In four places on the cover his initials are deeply burned in. On the inside of the cover his name, in his own peculiar hand-writing, stands recorded three times. I open one of the lids of this antiquated book, where those fingers, so long mouldering in the dust, have traced thus: "Pray do not keep this book from the owner. John Fletcher, Madeley." "If he should drop or leave it anywhere, or lend it, pray be so kind as to return it to him, and you will do as you would be done to."

How precious is the memory of the just. I might proceed with other interesting memories of venerated ones, who, though dead, still speak, but I have already exceeded my intentions, and must hasten else I weary you.

But perhaps the inquiry may be started, How came Mr. Wesley's study at North Shields. We will tell you. Says a writer in the "Christian Miscellany," one of the most interesting spots in connexion with the Orphan House, Newcastle, was a wooden erection *on the roof* about eleven feet square, with tiled covering, generally known as "Mr. Wesley's study." A narrow staircase little more than two feet wide led from the Preacher's dwelling below to a small floor in the actual roof of the building, opening from which was the door into the study. This apartment, even in the tidiest days of the Orphan House, must have been of the most homely description. The fire-place, the grate of which is still preserved, would in this day be repudiated by the most humble cottager; in strict keeping with which were the door and furniture of the place. Its exposure, too, to the wintry blasts of the north, would render it an undesirable locality for any to whom warmth and comfort were matters of moment. Such, however, was the spot, designed and appropriated by our venerated founder for his special residence when sojourning in Newcastle. Here, at different periods much of his valuable time was spent;

here, also, as various intimations in his journals show, he loved to be. Take for instance, the following:—"Thursday, Aug. 8th, 1765.—I scarce ever saw the people here so much alive to God; particularly those who believe they are saved from sin. I was ready to say, 'It is good for me to be here!' But I must not build tabernacles. I am to be a wanderer on earth, and desire no rest till my spirit returns to God." "Tuesday, June 22d, 1779.—Finding the panic had spread to Newcastle, I strongly enforced those words, 'The Lord sitteth above the waterfloods; the Lord reigneth a King forever!'" "Wednesday, 23d.—I rested here. Lovely place, and lovely company! But I believe there is another world. Therefore I must arise and go hence." To his dying day, his attachment to the Orphan House and its people was unabated. Only eight months before his removal to the "House Above," he places on record in his journal, "Friday, June 4th, 1790.—We reached Newcastle. In this, and Kingswood house, were I to do my own will, I should choose to spend the short remainder of my days. But it cannot be; this is not my rest. This, and the next evening, we had a numerous congregation, and the people seemed much alive."

Could the timbers of this hallowed spot, ere taken down, have been rendered animate and vocal, testimony would doubtless have been borne to many scenes of thrilling interest; to numberless pleadings with God; to many visitations from on high; many displays of saving grace and power. Here, in part, at least, was written Mr. Wesley's correspondence with Dr. Thomas Secker, then Bishop of Oxford, and afterwards Archbishop of Canterbury, who, under the assumed name of John Smith, controverted Mr. Wesley's views on some of the most important points of evangelical truth. Here, in 1748, Mr. Wesley formed the purpose of publishing, "in threescore or foreshore volumes, all that is most valuable in the English tongue, in order to provide a complete library for all that fear God." His "Instructions for children," his second letter to the Bishop of Exeter, written in refutation of various slanders on Methodism, in which his Lordship had indulged, with much of his instructive correspondence with his people and friends, are dated from Newcastle on Tyne.

Other interesting incidents, indirectly, at least, connected with the Orphan House study, might be added. On taking down the old Orphan House, the study material was carefully preserved, and was afterwards sold for the benefit of the School Bazaar-fund, to Solomon Mease, Esq., Cleaveland House, North Shields, in whose grounds the study has been re-erected as far as possible, in its original form. For better preservation the outer walls are covered with Baltic battens; an additional window has also been added; but with these exceptions, this interesting relic may still be truly designated "Mr. Wesley's study."

We are now the guests of Solomon Mease, Esq., a man, who for largeness of heart, is widely known in these regions. Of him it may truly be said, "He loveth our nation, and hath built us a synagogue." This afternoon we leave for Jarrow, the country residence of this Christian gentleman, where he has reared a chapel to the memory of a beloved son, a young man of remarkable merit, who departed this life over two years since in blissful hope of immortality.

Opportunity serving, you may hear from us soon again.

Yours, in Jesus,

PHOEBE PALMER.

"DO NOT UNDERSTAND IT"

DEAR BRO. DEGEN:—In the "Guide" for December is an article in which the writer tells us that many have said to him, "we read every thing on holiness that comes in our way, and yet we do not understand it." The exposition of the difficulty is correct.

There is a little tract of only sixteen pages published at the Methodist Book Concern, entitled "Wesley's View of Entire Sanctification,"—No. 500 in the Tract list—which will aid all such persons. Its compiler had, in his work as pastor, found this very difficulty; and, as I understand it, his aim was to present, in brief extracts from Mr. Wesley's works, the subject in the clearest possible light. It gives, 1st. The progress of Mr. Wesley's views. 2d. What is Entire Sanctification? 3d. Regeneration is not Entire Sanctification. 4th. How to attain it. 5th. Its connection with the work of God. 6th. Counsels to those who have attained it.

Thus you see it is for both ministers and people.

One brother scattered two hundred copies on his charge, and the conversion and sanctification of many souls followed. It has dissipated the fog from many minds. It has stirred up many pious souls. In my opinion that pastor will do wisely who puts a copy into every family of his church, retaining one as a sort of *hand-book* for himself.

ONEIDA.

TO CORRESPONDENTS.—Many valuable articles are crowded out this month, in the press of matter. We hope our friends will, however, continue to write. We like to have our editorial "pigeon holes" well filled, from which to select matter varied in style and topics.

The friendly criticism of brethren A. and H. are under consideration.

We would again remind our correspondents to be particular and designate whether their articles are original or selected. If you say "For the Guide," and give your name or initials, we of course understand that it is *your* production. If not, give the author's name, or say "selected." Honor to whom honor is due.

Will "Rebecca" inform us if her communications are original.

A FEARFUL CATASTROPHE.

The fall of the Pemberton Mills, at Lawrence, Mass., entombing between one and two hundred human beings in the ruins, has spread over the country, especially in this section, a feeling of gloom such as we have never known before. The number of dead and missing is now actually ascertained to be *eighty-eight*. We subjoin a few incidents connected with this fearful calamity tending to illustrate the value of religion in such an extremity. Under the head of "A MISSIONARY IN THE RUINS," a correspondent of the Boston Journal writes:—

"One of the young ladies who made remarks in the Baptist prayer-meeting was admirably described by her pastor, as he gave me the incident which follows: She is a girl of more than ordinary capacity, and the most unassuming piety. She worked in the mill, and her mother worked with her. On the day of the accident, the mother left the mill in the afternoon, as her work had given out, regretting her loss of time. A short time after she heard the terrible alarm. She ran to the mill, filled with anxiety for her daughter. No heart beat more wildly in the conflict of hope and despair. After a half hour which seemed an age, the daughter was found, taken from the ruins, and restored to her mother, almost uninjured. The joy of the meeting overshadowed the prolonged anxiety of the mother. Her strength, which had been nerved by excitement, sank when she found her daughter safe. On receiving and returning the wild embrace of her mother, the girl exclaimed, with sparkling eyes and an expression almost angelic, "Oh, mother, I have been so happy!" She had looked forward to death without fear, even with a joy she had never known.

"A second hand, and several others were in the ruins near her. They had fallen from the fifth story, and were penned in by the machinery and timbers, expecting every moment that the roof would settle upon and crush them. Quite a number were near her, many of them wounded, and some of them in the agonies of death. Yet after this shock and its terrifying effect, while death seemed near and certain, the young girl was self-possessed and calm. She exhorted those around her to prepare for death, losing no time and lacking no earnestness, when time and persuasion were so precious. She continued in this way, forgetting all thoughts of life, and preaching repentance, until she was discovered by those who were searching among the ruins, and borne away. These facts, which the Christian heroine has been too modest to tell, are well authenticated by those who were near her when she was in the ruins, and when she met her mother."

Another young lady, a member of the Methodist church, as we were informed, escaped by lowering herself down the hoistway. Immediately forgetting her own peril or injuries, she moved about as an angel of mercy, ministering throughout the night to her less fortunate companions. Another of the same communion, so writes her pastor, whose limbs were terribly fractured, exclaimed in the midst of her agony, "Oh, how sweet the name of Jesus is now!"

CHILDREN'S CORNER.

THE SAILOR BOY'S PRAYER.

The Cordelia was a good ship; but at one time we feared that she was on her last voyage. We were but a few days out from the harbor when a severe storm of five days' continuance overtook us. I must tell you of an act performed by a sailor boy, and at the height of the storm. He was literally a boy, and far better fitted for thumbing a spelling book than furling a sail in a storm. The ship was rolling fearfully, some of the rigging got entangled at the main-mast head, and it was necessary that some one should go up and put it right. It was a perilous job. I was standing near the mate, and heard him order that boy to do it; he lifted his cap, and glanced at the swinging mast, the boiling seas, and at the steady, determined countenance of the mate. He hesitated in silence a moment; then, rushing across the deck, he pitched down into the fore-castle; perhaps he was gone two minutes, when he returned, laid his hands upon the ratlines, and went up with a will.

My eyes followed him till my head was dizzy, when I turned and remonstrated with the mate for sending the boy aloft, "He will not come down alive, and why did you send him?" "I did it," replied the mate, "to save life: we've sometimes lost men overboard, but never a boy; see how he holds, like a squirrel; he is more careful; he'll come down safe, I hope." Again I looked till tears dimmed my eyes, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes he came down, and walked aft with a smile on his countenance.

In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft. "I went, sir," said the boy, "to pray." "Do you pray?" "Yes, sir: I thought that I might not come down alive, and I went to commit my soul to God." "Where did you learn to pray?" "At home; my mother wanted me to go to the Sunday school, and my teacher urged me to pray to God to keep me, and so I do." "What was that you had in your pocket?" "My Testament, which my teacher gave me; I thought if I did perish, I would have the Word of God close to my heart."—*Children's Friend*.

THE LITTLE BOY'S PETS.

BY M. A. BERNHARD.

'T was not a dog, or cat, or birds,
That gave him such delight,
But two gleesome little lambs,
With locks of purest white.

He thought no other lambs e'er had
Such pretty, winning ways,

And much he loved to sport with them,
In bright and sunny days.

At early dawn he hastened out,
To see his little pets;
No matter who his company,
His lambs he ne'er forgets.

And when chilling winds arose,
And snow-flakes filled the air,
The little boy upon his lambs,
Bestow'd his tenderest care.

At night, upon his little bed,
In dreams he's with them oft,
He gazes in their loving eyes,
And feels their fleeces soft.

Dear child, may love as pure as thine,
Watch ever o'er thee here,
Protecting as thou wouldst thy lambs,
From harm and needless fear.

— *Northern Christian Advocate.*

SCRIPTURE CABINET.

A PRAYER FOR THE BEAUTY OF THE LORD.

"Let the *beauty* of the *Lord our God* be upon us." — Psalm 90: 17.

There is an incomprehensible greatness in the natural attributes of God. His power is too vast for our thoughts. His wisdom is past finding out. His knowledge is high, we cannot attain unto it, and his thoughts are very deep. Yet God has given us an ability to see some faint gleamings of the beauty of his works. In the heavens, when they glow with the beams of the rising or setting sun, in the firmament, when it sparkles with many and brilliant stars, in the delicate tints of the flowers, in the gorgeous foliage of the summer forest, and even in the tracery of the winter frost on our window panes, we behold the *beauty* of the Lord. No artistic beauty can equal any of these. And yet they are only part of his skill. The lowest depth of the ocean, and the darkest recesses of the forest are constantly revealing new beauties. These are the outbeamings of Divinity discovered by man's intellect, according to its limited capacity. But there is a "*beauty*" of the Lord our God transcendently above all that appears in the works of his hands. It is the *beauty* of his holiness, (Psalm 110: 3) the beauty of his goodness (Zech. 9: 17), the beauty of each of his moral attributes, and their beautiful harmony. This is seen, not by the natural understanding, which is dark, but by the renewed mind. It is unveiled to the eye of faith — the faith that works by love and purifies the heart. The sight of it inspires the soul with holy rapture. It becomes more and more filled with it, as its nature advances in purity; and when the blood of Christ

washes away its every stain, it will desire, with the Psalmist, "One thing of the Lord," and that will it seek after, "to dwell in the house of the Lord" and "to behold the *beauty* of the Lord, and to enquire in his temple." (Psalm 27: 4.)

This beauty may be transferred to the Christian. Christ came to restore to man the moral image of God. Those who hunger and thirst after righteousness are constantly crying out in earnest supplication, "Let the beauty of the Lord our God be upon us."

Clothed with this, the works of the hands and hearts of the followers of Christ shall be blessed, yea, they "shall be established." Shining in the glorious beauty of an impacted holiness, they shall attract the world to the cross, and thereby glorify their Father who is in heaven.

Oh that the church would "arise and shine," and that her sons and daughters would "put on strength," and "put on their beautiful garments;" then would the heathen "come to their light, and kings to the brightness of their rising;" "the abundance of the sea would be converted unto them," and they would "show forth the praises of the Lord."

AN IMPORTANT QUESTION.

"Simon, son of Jonas, lovest thou me?" — John 21: 16.

Christ is often addressing us in the above words to Peter, "Lovest thou me?" He speaks thus in his Word, by his Spirit, and through his faithful disciples.

A friend of ours, a master of a vessel, related, not long since, in a prayer meeting, the following incident, illustrating this truth.

As his vessel was at one time taking in a cargo of cotton just above New Orleans, he observed an aged negro woman timidly approaching him, evidently desiring to deliver some message, but seeming afraid to do so. This she did for several days, until her presence attracted some attention. "Have you any thing to say to me?" said our friend, addressing her kindly. "Oh, bless you," she replied, heartily, as if relieved at the opportunity of speaking, "Aunt Betty only jest want to ask if Massa Captin love Jesus?" "Thank God, I do, aunt Betty," replied the pious ship master. Aunt Betty took up her pitcher of water and went away shouting, "Thank God, Massa Captin loves Jesus." She had delivered her message to the stranger, and came not again to the vessel.

THE CHRISTIAN'S COMPLETENESS IN CHRIST.

"Ye are complete in him." — Col. 2: 10.

The connection of this text is full of precious declarations of the "completeness" of Christ. He is the image of the invisible God, (chap. 1: 15) the creator of all things — and "he is before all things, and by him all things consist." "In him are hid all the treasures of wisdom and knowledge," (v. 3d.) and "in him dwelleth all the

fulness of the Godhead bodily. (v. 9.) And Christians are made complete in him. Not by their righteousness—not by their works, though they should be in labor more abundant than was St. Paul—not by their faith, though it should remove mountains—not by their acts of benevolence, though they should give all their goods to feed the poor—nor yet by any sufferings, though they should give their bodies to be burned. To be complete, they are to “put on Christ,” and to have their lives hid “in Christ.” Especially are they to have their hearts cleansed by his blood from all unrighteousness.

If such is the ground of our completeness, there is no room for glorying, except in Christ our Saviour. If here lies our sanctification, all may attain it, for of his fulness we may receive “grace for grace.” The language of those thus made complete must ever be,

“E’er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be, till I die.”

CLEAN HANDS.

“He that hath clean hands shall be stronger and stronger.”
—Job 17: 9.

“The hand is the instrument of action, and ‘clean hands’ hence become the symbol of holy things, and of the absence of any appearance of unholy conduct. It is not the same as uprightness of heart, but something supplemental to it, and needful to constitute the character fairly complete in living grace. There must be cleanness of hands, as well as cleanness of heart. The cleanness of heart is expressed in preceding verses, and now cleanness of hands is added to complete the whole; and it is declared that he who, besides the uprightness of heart, and the general innocence and righteousness of his way, is also careful to keep himself free from every spot that might stain his hands, shall wax stronger and stronger. Without doubt, a man’s general uprightness will powerfully restrain him in the main: yet if there appear upon his hand any defilement or stain in his dealings with man, this will be a damp upon his spirit, and a deadening to his heart—although the bent of his heart be towards God. Yet let none say when taxed with uncleanness of hands, that their hearts are, nevertheless, right. That although they fail often, and would be better and do better, yet they have good meanings, and feel that they are upright before God. This is self-delusion. It is easier to keep the hands right than the heart right; and he whose hand is foul may depend upon it, his heart is fouler still. Where there is a clean heart there will be clean hands. Many have clean hands who have unclean hearts; but no man ever yet had a clean heart whose hands remained unclean. As, therefore, the clean heart makes the hand also clean, the clean hand becomes a probable evidence of the cleanness of the heart.

It is of these two things taken together—the clean heart and the clean hand—as forming the perfection of godliness, that Job speaks, when he says that the man thus complete in his character ‘shall be stronger and stronger,’ or, as the original has it, shall ‘add strength.’”

KITTO.

BOOK NOTICES.

THE HOUSEHOLD MAGAZINE. Rev. S. H. PLATT, Editor. Published for the Christian Literary and Scientific Association, by H. M. PLATT & E. GOODENOUGH & Co., 122 Nassau street, New York.

This new solicitor of the public favor of the magazine family, is an octavo of 32 pages, printed on fine paper, semi-monthly, at \$2.00 per annum, invariably in advance.

This “Household” as all households should be, is pleasant to the eye in its outward adornings; and, we judge from this number, that it is, what households too often are not, intellectual and pious within. We think our readers will be pleased and profited by a more intimate acquaintance.

SKETCHES OF NEW ENGLAND DIVINES. By Rev. D. SHERMAN. New York: CARLTON & POTTER, 1860.

This volume is full of valuable information concerning such men as Roger Williams, Jonathan Edwards, Elijah Hedding, and Wilbur Fisk. Those who are acquainted with the author’s industry and good judgment in the collection of materials, and vigor in the use of the pen, will expect a treat in reading these sketches; and they will not be disappointed. The term “sketches” chosen to designate the character of the work, is quite modest. The history and delineation of most of the divines presented are as full as the majority of persons will find time to read; in fact, they amount to a portraiture, interesting and instructive. Here are some of the leading minds of the New England pulpit, both of the past and present age, of whom no well informed person can afford to be ignorant. This is not a book to grow vapid after the first reading, or to be tossed aside when the new is worn off. It will be of permanent value in the public, private, and Sabbath school library.

Sold by J. P. MAGEE, 5 Cornhill, Boston.

HUNTER’S SONGS OF DEVOTION, containing the most popular of the published hymns and religious songs of Rev. WILLIAM HUNTER, D.D., of Alleghany College, with new songs of the same character from his unpublished manuscripts. Accompanied with music arranged by Rev. J. M. THOMAS.

Pittsburg: Published by J. L. READ.

[Original.]

DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. III.

BY REV. W. F. EVANS.

IF our abandonment of self, and consecration to God have been made in sincerity, according to the light and grace we possess, our souls have come into a position where the faith that contains full salvation is not only possible, but easy and natural. It is well-nigh spontaneous. Faith is not difficult when our souls are in the proper attitude. It requires no struggle, then, to believe, as if we were heaving a mountain from our spirits. A complete self-abandonment is the state of soul where *real* faith begins. And faith is the point of transition, where entire consecration passes into entire sanctification. They must go together in order that we be fully saved, and in the order God has established. Neither, alone, will save us. Having given our all to God, and taken him as our only portion, forever, we are to exercise an appropriating faith. Laying our whole being upon the altar of the cross, we now, with the stubbornness of an Abrahamic faith, believe that the blood of Jesus Christ cleanses us from all sin. We are to see to it that the sacrifice is kept on the altar, and then never to yield this point. We must lay hold upon Christ as our sanctification and redemption. With humble, loving obstinacy, moment by moment, we are to believe and trust that Jesus, according to the virtue of his name, continues to save us. Here the powerful law of habit comes to the aid of our salvation. It is a law of our being that a mental act, often repeated, becomes a habit, — a fixed mental condition. Thus, faith becomes a habit of our spirit, and then secures a constant flow of the blessings of the new covenant. Let us take one of the divine promises. Here is one: "The very God of peace sanctify you wholly; and I pray God that your whole spirit, and soul, and body, be

preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he who calleth you, who also will do it." (1 Thes. v. 23, 24.) Remember that Christ is the Word, — not the outward letter, but the living, self-existent, and eternal truth, of which the outward letter is but the shadow. He is the Truth, — truth in its essence, its reality, its substance. All truth is a ray from him. The whole Divinity is in this promise. It is not a promise that has been reluctantly given; it is an overflowing of infinite love. The whole will of God is in it. It is not only inspired, but it is infinite. It is not only holy, but is holiness itself. It is not only true, but it is truth itself. It can no more fail than the foundations of the eternal throne can give way. He who takes hold of this promise, takes hold of Christ, who is in it, for it is a revelation, a manifestation of Christ. With a gentle violence we lay hold of this divine word, accept it as the will of God, and believe that it is fulfilled in us now. "For this is the will of God, — even your sanctification." And the will of God is accomplished in us when we cease to oppose his will.

Thus, by violence, we seize upon the kingdom of heaven, and win infinite spoils. Panting for full redemption, thirsting, fainting, dying to prove the greatness of redeeming love, we plant our feet upon one of God's divine assurances that he will save us fully, and which can no more fail us than the solid rock can sink beneath our tread, and with the humble boldness of a loving faith, we address our soul's Restorer, —

Saviour, to thee my soul looks up,
My present Saviour, thou!
In all the confidence of hope,
I claim the blessing now.

'Tis done; Thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

You will ask, "How may I know that

my consecration is accepted? Before I believe that God, according to his promise, (1 John i. 9,) cleanses me from all unrighteousness, I must be assured that my surrender to him is accepted." By this you mean, you must know that your offering up of yourself is *acceptable* or *pleasing* to God. This we may know as certainly as we know any self-evident truth, as that the whole of a thing is greater than any of its parts, or that the whole of a thing is equal to the sum of all its parts. To ask for proof that God accepts our sacrifice, is as unreasonable as to ask for evidence that the sun shines, when he is pouring his mid-day beams upon the world. We need no evidence that the Lord accepts of that which is right, and condemns that which is wrong. "If thou doest well, shalt thou not be accepted of him?" (Gen. iv. 7.) He commands us to present our bodies a living sacrifice, holy and acceptable in his sight. (Rom. xii. 1.) It is the will of God that we thus devote ourselves to him; and it is self-evident that he accepts of that which is in accordance with his will. If the consecration is entire, wanting nothing, it is perfectly accepted. No special revelation is needed to prove it to our hearts.

But you will further inquire, "how may I know that my consecration is unreserved? How may I be assured that nothing is kept back, which some future test of our devotion will not disclose?" We may be as certain as we are of any mental operation, that we have devoted to God everything of which we have present knowledge. This is all we can give, for it is all our will commands, or over which it has power. We have already remarked that it is a law of our mental nature, that before anything comes under the control of the will, it must first be in the intellect or understanding. We must know something about it, before we can will anything in reference to it. If we consecrate everything of which we have knowledge, we meet the gracious

requirements of God's law, and come up to the full measure of our obligation. If increasing light shall reveal more, we must lay more on the altar of the cross. If we give our wills to God, to be governed wholly by his decisions, we do, by this act, give all that free will controls. This is all that any finite spirit has to give, and all that infinite love demands. We need be in no doubt whether we do this. May not a child know from his consciousness when he is determined to obey his father in all things? So our inward consciousness assures us, just as clearly as our external eye reveals the starry heavens, that our surrender to God is complete, and that we sincerely purpose to forsake our own will, and follow his in all things. Let us then say in the presence of God and his holy angels, (and may the Lord write it in his book,)

Take my soul and body's powers;
Take my memory, mind and will;
All my goods, and all my hours;
All I know, and all I feel;
All I think, or speak, or do;
Take my heart, but make it new.

You may be desirous to know what is the connection between your faith that Jesus saves you *now*, and your actual salvation. Is it not an imaginary thing, — a mere phantom, a dream, and not a living fact? Here is our faith in Jesus's blood, and here is our salvation; but what conjoins them into a unity? Why does faith save us any more than any other mental operation would? I will tell you. To believe that Christ saves me, now before I have abandoned my own will for the will of God, is to believe what is necessarily false. It is to believe that I am saved from sin, when the principle and root of all sin still remains in my heart. It is to imagine that I am obedient to God, while I retain my will in my own keeping, which is the essence of all disobedience. It is to believe a contradiction and an impossibility, which is a mental insanity. But when we renounce our own will as

our rule of action in everything, and substitute the will of God, so far as we know it, for our sole guidance, we find in this the principle or germ of all obedience. Obedience is not in the outward act, but is a state of the will. This is clearly recognized in the Scriptures, and in reason. If our will is delivered over to God, to do his bidding, we perfectly obey all his commands, though we may have no power to perform an external act. The exterior action is only a manifestation to sense of a state of interior obedience. It is obedience projected into the material world which has had a prior existence in our spirits. By our abandonment of self, and consecration of our will to God, we come into an attitude of obedience. We are in the position of the youthful Samuel, who replied to the divine call, "Speak, Lord, for thy servant heareth." We put ourselves in the commencement of that path marked by the steps of our blessed Redeemer, who, when he entered into our humanity, said, "Lo, I come to do thy will, O God." (Heb. x. 9.) When a soul is in this attitude, it is impossible not to feel a sweet complacency in God. A child, after being chastised by the hand of a loving parent, and its self-will is broken down, and it feels that it will never disobey again, exercises an affectionate trust in his father, and buries his tearful face in his parent's bosom. The belief that Jesus saves me now, is not a mere intellectual credence, like my assent to the proposition that the sun is now shining in the upper regions of the firmament, though clouds conceal him from my view. The two beliefs correspond in this, that they are both free from doubt. There is an undoubting certainty of a fact or truth in each. But my faith that the blood of Christ cleanses me from all unrighteousness, is more than a mere intellectual credence. It penetrates further inward into the depths of the spirit, than the intellect. It affects a region of soul that lies nearer to God. It is a faith of the heart, "for

with the heart man believeth unto righteousness." But what is the heart? Not that material muscle that impels the blood through our system. It is that in our spiritual nature which the material heart represents, or of which it is the symbol. It is the seat of the affections. It is that department of soul which modern mental philosophers call the sensibility. In the New Testament philosophy it is called the *spirit* (*Pneuma*). Our faith, then, in the saving virtue of Christ's blood is a state of the heart, as well as a belief of the intellect. It is inseparable from charity or love. They constitute a unity. To accept of the will of another as our will, and to will that their pleasure be done and not ours, is the very essence of love. There can be no *true* love without it. Hence Christ says, "This is the love of God, that ye keep his commandments." Now the will of God is revealed principally in two ways. It concentrates itself into a command, which is launched upon the world. The Decalogue and Golden Rule are examples. By our consecration to God, we accept his will, revealed in the precepts of the law. But his will is manifested in the form of "exceeding great and precious promises." By faith we accept his will, contained in the promises of grace. Thus we prefer the will of God to ours, and freely consent that it be done rather than ours. This is the very substance of love. If love be not this, it is a mere transient emotion, which flies through the mind like an unsubstantial, vapory cloud in the heavens. Love that is a mere emotion, is a mountain of vapor. Love that is a state of the will, is a mountain of granite. Thus, genuine faith is inseparable from love. In analyzing our spiritual operations, we may contemplate them as two distinct things, faith as the outward envelope, and love as the celestial gem within. Yet in point of fact they are one and inseparable. A faith that is not connected with love, especially love as above described, is not a *real* faith. So also, a love that is not conjoined

with faith, is not a true love. They must be united like light and heat in the sun. A saving faith in the promises is an *affectionate confidence* in Christ to save us now. Confidence is a form of love. We repose peacefully on the bosom of infinite Love, like a child on the breast of its mother. Such a faith contains salvation. It is not merely a condition of salvation, in the sense of something that must be first done, and then we are saved. It is a *state* of salvation, because it is inseparable from love, and love is salvation.

[To be continued.]

[Editorial Correspondence.]

HOW TO OBTAIN A HOLY HEART.

BY REV. J. HARTWELL.

Do you deeply feel the need of it? Are you hungering and thirsting after it? Does your heart cry out after God? Are you sick of inbred sin, and do you realize that "without holiness no man shall see the Lord?" Do you look upon this state, both as a glorious privilege and as an imperative duty? If you do not — *think* — *reflect* upon it, and pray over it until you do. Ask God to give you clear discernment as to your condition, for unless you clearly see and keenly feel the necessity of a pure heart, you will never make the sacrifice necessary to obtain it.

But can you say, "As the heart panteth after the water-brooks, so panteth my soul after thee, O God." "My soul *thirsteth* for God, — for the living God." Or does a deep solemnity rest upon you, attended with a corresponding conviction that you *must* be holy? Do you realize the impossibility of governing your passions, of always having pure motives, — to think, speak, and feel as you should, while your heart is unsanctified, and moral impurity lurks within? Do you sensibly feel this truth, and mourn over your want of entire conformity to God? If this is your state,

or nearly your state of mind, we may talk of the way to seek the grace which you need.

You have been told to *seek*, — to *pray* for it, and you have done so, but did not find. You have been told to *believe*, and you tried to believe, but failed, and perhaps knew not *why*. You then anxiously inquired *how* to believe, and *what* to believe; and here you are now. Pray now the Spirit of the Lord to shine upon your mind and move your heart, while we look further and more carefully into this subject.

Either the *right work*, or the *right way* of attending to it, has been omitted. Certain it is that you *cannot* believe that God either does or will sanctify you while in your present position. You have *no right* to believe this, for God has not authorized it. He has not promised to sanctify you where you now are. You are not, as yet, on promise ground; and this is a sufficient reason why you cannot believe. The Spirit will not help you to believe what God has not promised to bestow. And he has not promised to "sanctify you wholly," until you first give yourself wholly to him. He says, "Give me thy heart;" but if you refuse, and give your affections inordinately to some creature good, God cannot — *will not* — sanctify your heart. He has commanded us to say, "Thy will be done;" but if we set up our own will and refuse to be governed by his, it is vain to pray for sanctification, and we certainly cannot, in such a state of mind, exercise the faith by which it is received. Hence, for the present, you may dismiss all concern as to *that* faith, while you give yourself to a work *preparatory* to such faith, — I mean the work of *entire consecration*. After this is done you will find it an easy matter to believe, for the difficulties and hindrances in the way of faith will have been removed. This should encourage your heart to enter with confidence upon the work before you.

You now have the faith necessary to

the work that you have to do. You *now* believe that God will help you in the work of consecration, because it accords with his will and word, — also, that when you have given to him your all, he will accept you for Christ's sake, and sanctify you wholly, (see Ezek. xliii. 26, 27; and 2 Cor. vi. 17, 18.) This you *now* believe. Let, then, no temptation concerning faith, or anything else, divert or hinder you, but look to God for help, and enter immediately upon the work of making over into his hands your entire being, — all you are, — all you have. And be assured that this is close and serious business, — requiring the earnest concentration of our whole soul. It is the yielding, as a *living, continual* sacrifice, our entire being, — of "spirit, soul, and body;" mind, memory, and will; time, talents, and influence, to be the Lord's; the Lord's *now*, the Lord's *only*, and his *forever*. To do every duty, and forsake every wrong; to give God the unrivalled possession of your hearts, and the entire control of all your possessions, faculties, and powers, that they may be employed by him, and him *only*, that they may be devoted to the accomplishment of *his will*, as they should have been from the beginning. All that you have is his, and has been, but you have not so regarded it; but have taken your portion, and gone your way heretofore, wasting your Father's gifts in selfish living. This is now to cease at once and forever. But what a breaking down of your will, — what a surrendering and yielding up of self. Is not this the crucifixion of self? It certainly is the work from which our natural feelings shrink instinctively, and with great force, — with all the force of our native depravity, and that too even when the work has the fullest approval of both the judgment and conscience.

We may *know*, be deeply *convinced* that the giving ourselves thus to God, with the hope of acceptance, should be regarded as such a *privilege* as heaven alone could extend to us, and yet, to carry us forward,

we may also need, as an additional incentive, a deep sense of *obligation*. Hence, fail not to remember that privilege and duty are commensurate, — that it is your duty to receive what Jesus has purchased and offers you. He did not die to procure for us full redemption for us to slight at pleasure.

"He justly claims us for his own,
Who bought us with a price."

And he will not yield his claim, and we ought not to desire it. Our minds are enlightened in regard to the obligation, and we cannot neglect it with impunity. The provision is ample, and all heaven is interested to draw you into closer communion with God. Both your usefulness and your safety require it. You cannot *keep* yourself. God alone can do this. And if you would be so kept, you must in *fact* put yourself and all your interests over into his hands for safe keeping. Upon this point Wesley speaks:—

"Myself I cannot save,
Myself I cannot keep;
But strength in Thee I surely have,
Whose eyelids never sleep."

Again:—

"I cannot keep myself,
But by believing Thee,
And waiting for thy blood to impart
The spotless purity."

And it is written: "Except the Lord build the house, they labor in vain that build it." And "Except the Lord keep the city, the watchman waketh but in vain."

But your own dearest interests, as well as your safety, require the surrender of all to God. The untold blessedness of the state of grace before you, invites you, and God's glory requires you, to "prove his utmost power to save," while common gratitude also demands that we gladly receive that grace which is only offered through the Redeemer's blood. And common honesty will not allow you to delay this surrender of your all to God, for "*ye are not your own, but are bought with a price; and should*

therefore glorify God in your body, and in your spirit, which are his." Forsake, then, whatever may oppose, *abandon* self, acknowledge the claims of God, by giving yourself to him, whose you are.

The language of consecration is very simple. Can you now, before God, say, "I do give my all to thee. I *do* give my *all*? Hold, then, to this point. It is the *first step* towards entire sanctification, and you have but *one more* to take. Let nothing divert you. You have but *one* step to take at a time. It is *consecration* now, and let it be *thorough*. Shrink from no heart-searchings; spare no idols, however dear. Let right-hand sins be severed, let right-eye sins be cast away, and the easily besetting sin be renounced forever. You are aware that you "are not your own." Leave not this point, therefore, until you have given God his due, by giving him *yourself*, by giving him the *being* which he first gave you, with its faculties and powers, to be employed *only* according to *his will*. Pause not until your whole soul in sweet *submission* cries,—

"Take my soul and body's powers;
Take my memory, mind, and will;
All my goods, and all my hours;
All I know, and all I feel;
All I think, or speak, or do;
Take my heart, but make it new."

Is this truly the language of your soul? Do you now give your humble all, and do you feel the *inward consciousness* that through the grace and strength of our Lord Jesus Christ you *do* present yourself "a living sacrifice" to God? Indulge no misgiving, then. It is God's own work. He has led you on thus far, with the design to make you "*every whit whole*." He says, "Ye shall seek me, and find me, when ye shall search for me with all your heart, and I will be found of you, saith the Lord," "and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." These promises are made directly to *you*. They **NOW ARE YOURS**. Claim them by

faith at once. Claim them as the rich inheritance of your Father. Duty and privilege, the heaven of grace below, and the heaven of glory above, conspire to invite and encourage you to do so. Having gained the power of entire consecration, it is now an easy matter to believe, (so the writer of this article found it to be.) You are now on promise ground, and have a *right* to believe. You need allow nothing to hinder you. God's word of eternal truth is given directly to *you*. You trust in the word of a friend; and will you *dare* to doubt Him who cannot lie? Will you rest confidently, then, upon the promise which he has made to you, and sealed it with the blood of Jesus?

(To be continued.)

(Original.)

SABBATH MORN.

In the rush of many waters,
There is music deep and grand;
Oft it makes my heart-strings vibrate,
As if touched by skilful hand.

When the vivid lightning flashes,
And the distant thunder peals,
Mute I listen to the music
Of Jehovah's chariot wheels.

Music often sweet and plaintive
Of a summer's eve I hear,
In the hum of insect voices
Gently floating through the air.

But to me the sweetest music
E'er by earthly zephyrs borne,
Gently floats upon the stillness
Of a summer Sabbath morn.

In the silence, deep, unwonted,
Each discordant note is gone,
And methinks I hear the voices
Of the angels round the throne.

REBECCA.

MOTIVES. — "Motives imply weakness, and the existence of evil, temptation. The angelic nature would act from impulse alone. A due mean of motive and impulse is the only practicable object of our moral philosophy." — S. T. Coleridge.

(Original.)

RELIGIOUS CORRESPONDENCE.

GILES Co., TENN., July 22, 1859.

DEAR BRO. D.— Yours of the 9th inst. came to hand several days ago, and would have been answered ere this, if I had had the leisure. I have been engaged in protracted meetings for nearly two weeks. We have been trying to push the battle into the enemy's territory, and that too with some little success. Some souls have been converted, and while I have been trying to snatch these brands from the burning, I have not wholly neglected the important duty of endeavoring to lead my people into the greener pastures of Christian experience,— with how much success God only knows. Oh, when will the day come, when God's people shall lay aside the spirit of compromise, and resolve to be satisfied with nothing short of Bible Christianity. In preaching holiness, God has always given me some fruit,— enough success to convince me that it is his will that I should continue to preach a present and full salvation from sin. But while I am thus encouraged, I meet with many things which pain me exceedingly. I refer to the opposition and indifference of the people to this doctrine. I could better endure the opposition of the world; but to be opposed by my brethren, pains me very much. And it is surprising, what I had almost said criminal indifference is manifested by many who admit the truth of the doctrine. They evidently are of the opinion that God has left it to their own option whether they will be whole Christians or half-hearted Christians.

"But none of these things move me." I am as much determined as ever to "sow beside all waters." Oh, my dear brother, I feel willing to be counted the filth and off-scouring of all things, if I may but win one soul for Christ, or lead one panting spirit into the purer and more cooling waters of perfect love. I appreciate your remarks in reference to this miserable

worldly policy and spirit of compromise. May the Lord from henceforth deliver me from it.

Thank the Lord, I feel that I am being led into a "broad place, where there is no straitness." My peace is deeper, joy purer, love more burning, zeal more constant, steady, and untiring, and my faith is more unwavering. Oh, my whole soul runs out after God! I can say with the sainted Fletcher, "It seems but a small thing with me to be saved from all sin; I want to be filled with all the fulness of God." I cannot tell you how sweet and precious is the comfort I derive from Hebrews xiii. 20, 21, and more especially these words: "Working in you that which is well pleasing in his sight." Here is all that the most enlarged desire and faith can grasp. God is love, and "that which is well pleasing in his sight" can embrace nothing less than all things necessary to our present and future welfare and happiness. Oh, what encouragement have we to draw nigh with full assurance of faith!

Have you ever read much of Mrs. Palmer's writings? I am of the opinion that she has clearer and more simple views of faith than any author I have ever read.

I have not time to write more at present. I very much desire a continuance of your correspondence. Write soon, and, by the way, I wish you to act the part of a Christian brother with me, and point out all that in me may be faulty or erroneous, for I desire to be found at last "without spot and blameless."

Yours in the Lord, R. A. W.

MAN IN HIS RELATIONS. — "Man has, as it were, two natures, the individual and the social; life in solitude and in society; and the two possess essentially different characteristics. Both spring up from the same root, but present different growth and fruits. Their temptations, consolations, influences, are entirely different. — Anon.

[Original.]

"YE CANNOT BEAR THEM NOW."

BY A STUDENT.

I have many things to say unto you, but ye cannot bear them now.—*Christ.*

WE thank thee, O Thou who art Emmanuel! for thy divine and maternal consideration of our weakness in keeping from us, until the future, what we are not able to bear in the present. Our too great earnestness to know now all things that we ever may know, thou dost forgive, and teach us that we shall be better able to bear in future time, or in future eternity, than we are now, what thou hast not yet told us. These kind and tender words from Jesus are the same to us that they were to his newly indoctrinated disciples.

And what a guaranty is this to us that God, our Father, and Jesus Christ, our Lord, will never bring upon us, either by direct operation upon our minds, or by providence, what we are not in reality able to bear, though it seem ever so hard. God did not call Abraham to the sacrifice of his son, the unquestioning obedience to which astonishes the world, until he had filled his soul with great ideas, and trained his mind to a consideration of subjects full of moral grandeur and sublimity, by calling him frequently into his own august presence. It was very easy for Abraham, from what he had learned from God, to believe that he would perhaps raise his son up from the dead in an hour after he had slain him; or if he did not do this, he knew that he would do something better; he knew that something great and glorious was to be associated with a command so awful. He knew that "God would provide *himself* a lamb." Let us use this word of assurance for ourselves, in a figurative sense, when hard things are required of us. It seems to me that the Father would not have called the child Jesus to the agonies of the garden and cross, when he was twelve years old, if everything else had been ready for the

great transaction. As a human being he had to increase in strength, moral as well as physical. He grew in favor with God and man; what was this but growing in moral power? The great temptation was not permitted to come upon him while in his childhood, for it was to test his inmost soul, and could he have borne it then? We know that the Father would have supported him then, under it, had it pleased him to send it then. With Divinity, an extension of time is not absolutely necessary for the accomplishment of anything, though in administration it is employed as a requisite. What occurred to the Son of Man in his childhood, and young manhood, and what was developed within him during that time, prepared him for the scene of the wilderness, and that scene prepared him for, or helped to adapt him to, the last scenes of his human life. If we should be left to cry out, as did he, from inward desolation, as well as outward suffering, we may remember that we should not have been brought to such an hour, if we had not been prepared for it; and the power for endurance, as well as the results, has its objects and reward.

MAN.—"What a piece of work is a man! How noble in reason! How infinite in faculties! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" — *Hamlet.*

Dr. Young gives us the like:—

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder he who made him such!
Who centred in our make such strange extremes!
From different natures marvellously mixed,
Connections exquisite of distant worlds!
Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, sullied and absorpt!
Though sullied and dishonored, still divine!
Dim miniature of greatness, absolute!
An heir of glory, a frail child of dust!
Helpless, immortal, insect infinite!
A worm, a god!—I tremble at myself,
And in myself am lost."

[Original.]

AGONY IN THE GARDEN.

And being in agony, he prayed more earnestly.—
Luke xxii. 24.

No period of the Saviour's life is more interesting than that with which the above passage stands connected. It is so closely identified with our redemption, that we cannot trace the circumstances connected with it, without feeling that *we* caused the peculiarities connected with that hour. Our imagination tries to complete the picture, of which Scripture gives but the outlines.

Amid a still throng of thoughtful disciples, stands one more deeply engaged in reflection than the rest. His countenance wearing an aspect solemn and impressive. And, as not a breath is heard, we inquire, *Why this silence? Why that downcast look? Why is not the time occupied as it was wont in spiritual counsel? Why is not their Lord engaged in driving from their minds that cloud of sorrow which seems to hang over them? Why is he not selecting some theme, and in his usual clear and impressive style, reasoning with them on the doctrines of Christianity?* The answer is borne upon the wings of Revelation, and sufficeth: "THE HOUR IS COME."

Imagination ventures to picture the effect which this declaration produces upon the minds of his auditors. He retires from the thoughtful company; and with lonely tread, winds through the still shrubbery, whose leaves, as in sympathy, droop in silence. The broad canopy of heaven his only covering, and the bright stars the only witnesses of the scene, as on the cold damp ground he falls, and gives vent to his long-buried feeling. No cheering voice is heard whispering consolation. No hand of sympathy presses his cold sweaty brow, or wipes away the starting tear. But *alone, ALONE*, he prays: "*Father, all things are possible to thee.*" *Can no scheme be laid, — no plan adopted, by which this world can be redeemed, except this bitter cup be emptied? It is too bitter to my taste.*

Nature shrinks at the draught. But if no blood but mine will meet the demands of justice, *there it is; spill it, Father. Take this body; deliver it to the rack; let its pains gradually waste its strength.* **THY WILL BE DONE.** What a scene for the gaze of heaven! Sainted patriarchs and prophets, who on earth panted for the Messiah's descent, look down from the courts above, and view the scene with intense interest. The angelic host, so interested, sends one of their number to dispel some of the gloom from the lonely sufferer. *The Father waits the word of submission.* And as the concentrated desires of Christ plunge themselves into the *will* of his Father, and the willing tongue of him who knew no sin, exclaims, "*Thy will be done!*" Heaven wraps itself in mantles of joy and gladness, and a song of praise, struck with a clearer tone, echoes through the high arches of Paradise, and increases in its loud pealing, while fanned up by the breath of a resigned Saviour. We cannot help noticing that the scene did not transpire unknown to the "arch enemy of man." The fury of the lower world is kindled afresh. Its plans are defeated, as Christ has determined to suffer. *The world is really to be redeemed.* Should not the subject be interesting to us. While we know we cannot save ourselves, and that God was satisfied with the voluntary sacrifice of his Son, do we not hear, *with hearts swelling with gratitude*, the sentiment of submission, as our precious Saviour exclaims, "*Thy will be done!*"

"Was it for crimes that I have done,
 He groaned upon the tree?
 Amazing pity, grace unknown,
 And love beyond degree!"

THE PERSONAGE OF THE SUFFERER.

It was not a fellow-creature, or even an angel who is thus willing to suffer for us. Even *that* would excite our sympathy and regard, and our tears would have bedewed the spot where they suffered. But although we see in the person of the suf-

ferer all the characteristics of man, — man's joy, and man's sorrow and pains, yet, as we follow him, feeding the multitudes, stilling the angry billows, or walking on the uneven wave, we naturally inquire, *whence this power?* We stand in awe, as we are forced to conclude that he who walks, and sees, and speaks as man, and who now suffers mental pain for us, is *divine*. What! the one who created? The one who has preserved? *The everlasting One?* Yes, and by happy experience many know, *the One who had power to redeem.*

[Original.]

THE CHRISTIAN'S PRIVILEGES.

BY M. A. BERNHERD.

SWEET the privilege to know
Our sins are all forgiven;
Sweet the privilege "to read
Our titles clear to heaven."

Sweet the privilege to feel,
In trials fierce and wild;
One there is, who 'll never leave
His trusting, faithful child.

Sweet the privilege to "cast
Our burdens on the Lord;"
Sweet to know that we may trust
His never-failing word.

Sweet the privilege to cast
On Him our every care;
Who careth for his children,
And notes each falling tear!

Sweet to believe his chast'ning rod,
Is laid on us in love,
To draw our wayward hearts from earth,
To purer joys above.

Sweet the privilege to lose
Our will in the Divine;
E'en in the glowing furnace say,
"Lord, not my will, but thine."

Sweet the privilege to feel
That He is by our side;
To cheer, to guide, and comfort us,
O'er Jordan's swelling tide.

Then the privilege most sweet,
When all our toils are o'er,
To know that we may rest with Him,
On Canaan's happy shore.

[Original.]

EVIDENCES OF THE SANCTIFIED STATE.

BY REV. A. A. PHELPS.

HAVING been requested by a dear disciple of Jesus to prepare an article on this theme, we have concluded to do so; actuated, however, not so much by our friend's request, as by a deepening conviction of the intrinsic importance attaching to the subject itself. Nothing can be more desirable than an accurate knowledge of our moral condition. If we are *wrong*, it is infinitely better to *know the worst*, and provide for it while the all-sufficient remedy is at hand, than to dream out a life of uncertainty, and console ourselves with the delusive hopes which will be shattered to fragments in the last great day! If we are *right*, we ought to know the fact and rejoice in it. Definite views of our personal state are not only necessary to satisfy our own hearts, but to enable us to confess before men the real extent of the work of grace. If we are fully saved, the church and the world have a right to know the blessed fact, and nothing short of its distinct announcement will ever meet the claims of God upon us. If we are *not* fully saved, we have no right to *believe* we are, much less to make such an impression upon those around us. What, then, are the evidences of entire sanctification?

Before answering this question directly, let us premise by saying that this state implies far more than many seem to appreciate. There is an amazing looseness of view in reference to the nature and extent of entire holiness. Some suppose that a state of constant *peace* with God, without any intervals of condemnation, must imply a state of purity. Others seem to attach no other element to the experience of full salvation than that of *entire obedience to all the external requirements of the gospel*. They suppose the *ultimatum* of Christian attainment would be reached if

they were to cease from all outward sin and discharge every known duty. There is brother A——, who thinks he should enjoy the positive evidence of perfect love if he could ever get where he would no longer *hate neighbor D——!* And there is sister B——, who “longs to be entirely sanctified,” to cure her of her peevish, fretful disposition, and put an end to those *storms of passion* that so often scatter the affrighted children, and cause abusive neighbors to go home *quicker than they came!* And here is a well-meaning sister that sometimes expresses a private wish for a clean heart, that she might be enabled to *speak and pray in meeting*, — a duty which the Spirit has been pressing upon her conscience *for years*, but which she has neglected so long that she does not now feel those strong inward impulses that once stirred her whole being. Mistaken ones! They do not understand or they are ashamed to acknowledge, the leading fact in their experience, which is, that they are *destitute of saving grace*; backslidden from God, in heart or in life; *must be pardoned before they ever advance a step in the way to heaven.* A state of habitual justification before God implies *a cessation from all actual sin*, — a faithful discharge of every known obligation to God and man, — a living up to *all* the light that shines on our pathway, — a sweet and abiding “*peace with God, through our Lord Jesus Christ,*” and the clear witness of the Spirit to the fact of our adoption, accompanied with more or less of the “joys of salvation.”

We fancy the reader is ready to start back from this elevated standard of justification, exclaiming as he goes, “How few, then, are clearly justified, in the various churches of the land!” Very true, and the thought is intensely painful; but whatever results are reached by the survey, the precise facts ought certainly to come out, and every professor exhorted to apply the touchstone of God’s unbending truth to his own experience at every step. “But if the justified state implies all the above,

wherein consists the difference between that and entire holiness of heart?’ We answer, in general, that the difference does not turn on a difference *in life*, but a difference of *experience*, the main elements of which are hidden from human observation, and would not be clearly understood by any outward manifestations merely. The nature of the work will be more clearly seen as we survey the *evidences of its existence*, for which we are now ready.

1. The paramount evidence to be expected and relied on is the *direct witness of the Holy Spirit*. The necessity for this witness will be found in the deep and intricate nature of the work itself, and the feebleness of our own powers to understand the operations of the Spirit on the heart. God has not left a question of so much moment to the decisions of poor human nature, but has so arranged the economy of salvation, in mercy to man, that where the conditions are fully met, the gracious work is immediately effected, and the fact becomes at once a matter of joyful consciousness to the soul redeemed by blood. “The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is from God, *that we might know the things that are freely given to us of God.*” (1 Cor. ii. 10–12.) This Divine testimony is a clear, all-pervading conviction of soul that excludes all doubt as to the destruction of inbred sin and the perfect reign of grace. Whether attended with much or little emotion, (for this may be expected to vary,) it always amounts to a strong inward *consciousness* that the heart is purified by Jesus’s blood. “When this testimony is given,” says a strong writer on this subject, “the clearness and strength of Divine light so fully and powerfully penetrate every channel of the heart, as to lay open to the mental vision the entire moral

aspect, and impress the whole inner man with the invincible persuasion that the reign of grace is complete. And though it is possible for one who has never had this testimony to substitute for it some strong, rapturous emotion, or some sudden and overwhelming influence of the Spirit, yet when this Divine witness is received, it will be found to be unlike everything else,—whether transport of joy, flights of imagination, or suspensions of physical and animal powers. Nor can any agency, human, angelic, or infernal, fabricate a counterfeit that can escape instant detection by one who has known this witness of the Spirit.” (*Entire Holiness.*)

There is such a proneness among many to a sort of stand-stillism,—such an effort to induce seekers of holiness to believe themselves saved without the inward *consciousness* of it written by the finger of God on the heart,—to believe they are cleansed, “on the strength of the naked promise of God,” without respect to the Spirit’s living attestation of the fact, that we are constrained to give this point unusual prominence. We exhort every earnest seeker after full salvation to take up with no superficial or doubtful experience. Never be persuaded that you are entirely sanctified till *God, the Holy Ghost*, announces the blessed fact, in terms so clear that you cannot mistake their origin. When the work is *done*, God will set his *seal* upon it, by sending the message into your heart quicker than the lightning’s flash in the distant cloud. *Hold on*, therefore, till the Spirit-voice shall ring out the glad notes through all the chambers of your purified soul!

As confirmatory of these views, we close this point of evidence with one or two extracts from Dr. Peck’s justly celebrated work, the *Central Idea*. “We cannot, of ourselves, know what this work is, as God understands it. It is too high for our finite powers, and of course we cannot know that it is for us, only as he reveals it to us generally in his word, and person-

ally by ‘the Spirit he hath given us.’ We cannot, from any human intelligence, know when we have met the conditions of this grace. We wish to emphasize this remark. The greatest danger of delusion lies in the opposite position. Assuming that we are competent judges of our own mental states, in their relation to the claims of God, some have marvelled why the answer did not come at the moment expected, and, perhaps, have yielded to the temptation to lay blame upon God, for the delay of the baptism of fire; or, perhaps, assuming that the conditions were met, have claimed the accomplishment of the work without further evidence than reliance upon their own assumed knowledge of the completeness of their consecration, and the perfection of their faith. This is fearful presumption.”—“With the witness that the work is accomplished, will come the conviction that it is from God. The mind may be unaccustomed to nice distinctions; the individual may be utterly unable to tell you why he regards the state of his mind as a divine conviction, and yet he is so persuaded. God undertakes to make himself understood, and succeeds. There is a spirit-voice to a spirit-ear, and the communication is intelligible. In how many instances have the uneducated received this evidence from God, and been perfectly satisfied!”

[To be continued.]

Melrose, Mass., Jan. 5, 1860.

[Original.]

GOD DESIRED.

THE language of my inner life would be
One earnest cry, my God, my God, for thee.
My yearning heart would sometimes strive to
seize
Upon a creature form, clothe it with all
We love or crave, then low before it bow.
But reason’s lamp, which burns, though feebly,
still,
By sudden gusts of passion often swayed,
Too clearly shows it false. My yearning heart
Can only cry, my God, my God, for thee.

REBECCA.

[Original.]

THE UNION OF THE VINE AND BRANCHES.

BY A. P. J.

"I AM the vine, ye are the branches; every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit." (John xv. 2-5.)

"Do the first works." (Rev. ii. 5.)

We not only consult our peace but our progress, when we return "to the first works." This was the remedy prescribed by the Spirit, when by its especial agency the church was reminded "from whence it had fallen."

"Let him who hath the ear of faith,
Attend to what the Spirit saith."

"Do the first works." (Rev. ii. 5, 7.) Let the church then make use of this divine prescription for the cure of its falling sickness, and see if the vine will not again bear clusters of divine grapes fully ripened upon its branches.

What have you borne for him? We do not mean your personal trials, or worldly vicissitudes, for you have them in common with the worldling, — these are not counted in this gospel commendation. What have you borne for him? Has not your patience been rather impatience? What labor have you done for his name, and hast not fainted when you found a cross in it? Yet the removal "of the candlestick of those who had done all this was threatened, for this somewhat against them; because they had left their first love," and consequently their first works. "For if ye love me ye will keep my commandments." This first love was not only first in point of time, but in principle; for first love withholds nothing, but is the most self-denying thing in the world; there is nothing it would not do or suffer for the loved object. It is also the most self-renouncing principle. The soul that has never felt this self-renouncing love for Christ, yea a thousand

times more than it ever experienced in any human love, has reason to fear that it has not been spiritually united to Christ. "For he that is joined to the Lord is one spirit." And was not his a self-renouncing spirit? "Examine yourselves" in this thing, "whether Christ be in you." "If so be that his Spirit dwell in you." But if, on examination, you find you are not a living branch, united to him by the holy tie of spiritual love, do not despair, for despair is death; but go to him for a new heart, that you may be enabled to "serve him acceptably with godly fear." But oh, from the very first step you take, do not be an idler in the vineyard, but first be a spiritual wrestler, then a spiritual worker. For though the voice of the Spirit is different to the saint and the sinner, both are commanded to work from the very beginning, — it only differs in the kind of work; and this depends upon the difference in capacity. "For he gave to every man his work according to his several abilities," "and commanded the porter to watch." (Mark xiii. 34.) (Matt. xxv. 15.) So that no provision is made for idlers. To the sinner it is said, "Repent and turn to God, and do works meet for repentance." (Acts xxvi. 20.) While to the "slumbering," sleeping, sickly, weakly and backsliding Christian, it is said, "repent and do the first works." One was to repent of his commissions, the other of his omissions. This was the very first proclamation of the gospel when the spirit and power of Elijah called to a backslidden church, through the voice of John the Baptist, "to prepare the way of the Lord." "Bring forth, therefore, fruits meet for repentance." (Matt. iii. 8.)

We frequently hear the question, Do you think every one is qualified to work for the Lord? If they are not qualified they may be, since it is by the Spirit alone that we can either worship in spirit him who is Spirit, or do spiritual work according to its indwelling directions in us. And since God is represented as being more

willing to give us his Spirit, than we are to give our children bread, with the assurance that "if you will ask he will give it to you," are they not responsible for not receiving it? And what is the reason they do not receive it? Is it not because they do not want it? If a child wanted bread would he not ask for it, especially if he was assured by a truthful parent that he should have it for the asking? I have often wondered that the blessing promised in Luke xi. 8-11, and illustrated by the parable of the importunate friend, was not more appreciated and sought after.

Let other things come to you in God's way, but do not seek them,—be content with him, and him alone. Can you pluck out the right eye of your worldly taste,—the pleasure of sight and sense, and cut off the right hand of your carnal ease, and worldly lusts, and take him only for your guide, your comfort, your wealth, your all? Can you resolve to do this at once? Make now the surrender, and resolve not to live any longer in this half-dying state. You will never regret it, for your heaven will begin at once. What hinders you? Is it not a secret consciousness that to be spiritually minded you will have to yield up many things which your carnal mind esteems very highly? But may they not at the same time be an "abomination in the sight of God?" (Luke xvi. 15.) If so, these carnal comforts are your sin. What if God smites these things in the way that is most crucifying to your self-love, and the most subversive to your worldly peace and prosperity, by way of delivering you from the apostasy to his Spirit, and consequent ruin to which they are leading you. Will he not be dealing in mercy with you, if you refuse to be delivered of your idols, and have your backslidings healed in a more merciful manner? But why force him to cast you off or chastise you? Why not renounce all, and flee into his open arms? and at once have "the peace that passeth understanding," and the "joy that no man taketh from you." Can you do this

in your own strength? No, but you can "tarry at his feet until he gives you his Spirit: and this is both strength and gladness." You will have grace to love him and to renounce yourself, and power to serve him. You will not only delight to wait on him, but to work for him. Oh, if ministers only knew the power it gives them to reach the hearts of others, they would tarry at his feet in prayer and supplication with one accord, until endued with power from on high instead of burning the midnight lamp in their studies, writing intellectual sermons. "It is not you that speak, but your Father that speaketh in you." One such spirit-spoken sermon would be more effectual than a thousand of the most elaborately written addresses without it. What is the consequence when a ministry does not seek this power? "They say and do not," and their congregations do likewise. And consequently they have a say, and do not gospel. They will admit that they must know the gospel, yet we have some antinomian teachers among us, who say that doing the gospel is legality. When their not doing the works of mercy, love, and truth, was one of the chief charges against the backsliding house of Israel. Where there was much knowing there was much doing required. Otherwise it was called "holding the truth in unrighteousness." One of the chiefest of sins, if we judge by the dreadful evils with which those who did it were visited. Because we are saved by grace and not by works, some conclude that they can be saved without the indwelling Spirit. But without this we have only the carnal mind which is death. It was not human works that we must return to, but the works of the Spirit. In doing "the first works,"—the very first one would be praying at the footstool of grace, "in all prayer and supplication," until we got the preparation of spirit which would enable us through Christ strengthening us to do all that he commands." We are dependent upon him all the time; for we have to get his

Spirit in order to obey his word. And it is our not seeking his Spirit which he offers, that is the cause of our inability. And it is for this he chastises the worldly carnal mind by removing what it calls its blessings, but are really as the sharp tools with which a child cuts its own hand, and which might destroy it, if not removed. Retaining our carnal preferences, hinders the entrance of his Spirit; and our want of this spiritual preparation is want of power. With this completed preparation, which implies nothing less than "the whole armor of God," each minister would be a giant in wielding the sword of the Spirit, which is the word of God, and every member would become a minister according to their several abilities. And this would be the case if they would renounce all their traffic in self-love, self-ministering, self-pleasing, and self-seeking, and seek only to be filled with the Spirit. Then they would have "an eye single to the glory of God," and their whole bodies would be filled with light, so that, like a candlestick set on a table, they would give light to all that are in the house, "for in thy light we shall see light." "For when he, the Spirit of truth is come, he shall guide you into all truth; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you; and he shall show you things to come." (John xiv. 26, xvi. 13.) The Apostles needed the Spirit to enable them to give the gospel to the world, and we need it to enable us rightly to divide the word of truth. "And all need its renewing and sanctifying influences, not only for saving purposes, but that each individual may be empowered to speak the word of truth effectually, and thus bring forth fruit unto God," by making disciples. "Have your fruit unto holiness." For this purpose we are definitely informed that we are married to Christ, in Rom. vii. 4, and vi. 22. Personal salvation was prefigured by the union of the vine and the branches, — but the grapes borne on the branches were

eaten by others. Those branches that bore no such fruit were cut off. Those that bore fruit were purged of every element of self-seeking, until like the vine their eye became "single to the glory of God," and thus was he glorified in them as he glorified his Father. "For he that believeth on me, the works that I do shall he do also." "He finished my Father's work and did his will, and they shall finish his work and obey his will; for he did this work, and the works that he did shall they do also." "The Father in me, he it is that doeth the works." "Thou in me and I in them." The Father working in him to do his work, and the Saviour working in his people to do his work. And this would be the case if the union of the vine and the branches was real and vital, as in the first Christians. They would then "do the first works;" which, if we would return to, the first one that we must do is to sit at the feet of the Saviour, and continue with one accord in prayer and supplication, for the empowering power of the Spirit, until Christ actually lives and speaks, and works in, and by, and through us. Then every shaft of the word will find a sure mark, when wielded by such marksmen, for to the disciple in this state it is said, "It is not you that speak, but the Father that speaketh in you."

To be continued.

AUTHORITY OF SCRIPTURE. — "So far from recommending or imposing anything on my own authority, it is my particular advice that every one should suspend his opinion on whatever points he may not feel himself fully satisfied, till the evidence of Scripture prevail and persuade his reasons into assent and faith." — *Milton*.

JUSTICE. — "We may conclude that justice above all other things is and ought to be the strangest; she is the strength of the kingdom; the power and majesty of all ages." — *Milton*.

[Original.]
DIVINE DISCIPLINE.

BY B. S.

"Is it my physical infirmities that cause me so often to be enveloped in gloom?" so asked a suffering child of God. There being many such, we would give publicity to a few thoughts on this subject.

God hath said, "No chastening for the present seemeth to be joyous, but grievous." He hath said, also, that "in the world ye shall have tribulation." "If ye are without chastisement, of which all are partakers, then are ye not sons." "Many are the afflictions of the righteous," &c. Thus, all through the sacred word, we find it asserted continually that suffering is the promised inheritance of the children of God in this life. Grace, in its highest state, does not set aside this arrangement of divine economy. It is also an established fact that human nature shrinks from suffering; it is an inherent law of our being. Hence with these two laws—the law of grace and the law of nature—before our mind, it would be well to attribute to each its due claim. We should also bear in mind that suffering is not sin, though it may be the fruit of sin. Jesus suffered, but he did not sin. Infants suffer, but they have not sinned, *i. e.*, "after the similitude of Adam's transgression." So of the holy, the sanctified child of God. He has repented, and been forgiven and regenerated. Yet such were his violations of physical law previous to his repentance, that the bitter fruit follows; so of his habits of unbelief and other moral delinquencies. He suffers and will suffer more or less, while in the body, from such a source. Again, the child of God suffers in another sense. His sympathies with Christ in the object of his mission to earth, will be the basis of every variety of suffering (in a degree), such as Christ endured, bating only the literal crucifixion of the body,—even that has been the case with some, and others have been burned, flayed alive, &c. "Fellowship with his suffer-

ings" is part and parcel of the legacy Christ imparts to his true and faithful followers.

What shall we say, then, to the buffeted, tempest-tossed, grief stricken, desponding, care-worn and agonizing disciple? Say? Words will not convey the adequate idea we would impart. We would speak with "words which the Holy Ghost teacheth, comparing spiritual things with spiritual." We would ask our beloved readers to do the same when judging of their state. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Or in other words, attribute to nature the things that belong to nature, and to grace the things that belong to grace.

The soul and body are now united. In the discipline which God exercises, both are made to feel the effect. The horticulturist uses the knife to sever the dead, the wild, and the luxurious shoots from the vine, which, if spared, "would rob the bloom, or starve the fruit." Thus God, by the knife of his providence, may cut off our friends, our health, our property, and whatever else we may too fondly cherish. We cannot avoid suffering from such a disciplinary process, and yet we know that God is no less wise in thus dealing with us than is the horticulturist in pruning his vine. Thus we may see wisdom and love mingled with every bitter cup.

If we would be holy, if we would be a "partaker of the divine nature," if we would have "victory over all the power of the enemy," we may, and most likely will, be stript of all removable foliage. Religious emotions and sensible manifestations are what many rely upon, or covet. These are what we regard as mere foliage. In the process of divine discipline it becomes necessary to "take these things hence," that our Father's house should not be defiled or occupied by any thing improper, and to make room for his abode,

"Where none but Christ is heard to speak;
Where Jesus reigns above."

God designs that we should live upon him, and not upon his bounties merely. Until swung clear of all human dependences, we can not "live by faith," and "walk by faith." "This is the victory that overcometh the world, even our faith."

The early saints, as seen in Hebrews (chap. xi.), were strong, joyful, successful, triumphant through the influence or by the means of their faith. We believe, therefore, that there is only one point of essential importance to be kept in mind, viz., "We walk by faith," not by sight or by feeling, or by impulse. *It is our duty to believe continuously*, irrespective of emotions and circumstances. Of course we do not undervalue the gift of God, as involved in feelings, impulses, and emotions, but we mean simply that we are not to be governed by them.

He that truly believes in God, will, as a matter of necessity, obey God in the practical development of his faith. "Faith without works is dead." It is in the faith and in the obedience of his children that God disciplines, teaches, protects, and brings them off conquerors over all the power of the enemy."

The most successful method the adversary uses is seemingly to make us forget that our feelings should not be allowed to influence our faith. The Saviour, doubtless promised the Holy Comforter, in a special sense, to "bring to our remembrance" this fact, together with whatsoever else he has "said unto us." Hence by a specific act of faith in this promise, God will, "when the enemy comes in like a flood," lift up the standard against him. Yea, our God has promised to "supply all our needs," so that we should "lack no good thing." For this let up praise Him! For this let us trust in Him.

To be found at Death "almost persuaded to be a Christian" is to be found altogether unfit for any other place but Hell.

[Selected.]

LIVING WATERS.

'T WAS on a sultry summer's day,
When faint and weary with the way,
And by the heat oppressed,
I stooped to taste the rippling rill,
Which wound around the sunny hill,
Where I had learned to rest.

Recruited by the cooling drop,
I hasten to the mountain top,
To view the plain below;
And wished my power the stream could swell,
To those who in a region dwell
Where no such waters flow.

So have I oft, when worn with care,
Oppressed with grief, and near despair,
Reclined on Zion's hill;
And there did I my strength renew,
And draughts of living water drew
From many a gospel rill.

Oh, Christians! spread these living streams,
Wide as the sun's meridian beams,
That *all* their sweets may prove;
Yours is the *power*, be yours the *will*,
To send to all, from Zion's hill,
Rivers of joy and love.

[Original.]

CAUTIONS.

BY A STUDENT.

"Happy is he that condemneth not himself in that thing which he alloweth."—*Bible.*

I HAVE before written upon this subject, and may say many things again that I have said before; but I see the necessity of the application of this passage so frequently, that it is difficult for me to refrain from continuing to speak upon it. The very best tendencies of the human mind, when allowed to go to excess, generate evil. I see it as frequently in the love of society, and the tendency to interchange of thought, as in anything. How much is said that were better left unsaid, and how much time is lost in unimportant rehearsals of small matters; saying nothing of the dissipating and weakening effect of using faculties abortively. I do not speak against that relaxation of mind which is found in leaving close and fatiguing thought, and giving play to the amusing

elements, for a season; for this is necessary to the continuance of life and mental equilibrium, as well as to give that variety of enjoyment which the association of complex natures requires; but happy are they who condemn not themselves in this liberty, either in the degree or duration of it.

I see the danger of incurring condemnation, again, in the indulgence of the desire to know; or, in other words, in the indulgence of curiosity. It operates excessively not only in the desire to know much of the affairs of others, but in a desire to know everything that has a bearing upon ourselves. It should suffice for us that God knows all that has a bearing, and he can, and will, control many matters without our knowledge. I think of this when I see members of a church taking pains in the hour of worship to see particularly who are present, to know how much popularity they are connected with, that they may infer how much encouragement to take in their measures. The desire to know cannot be anything but good, in itself, but its excessive degree first distracts and then destroys. Happy are they who condemn not themselves in the use of this liberty of knowing much.

We are all the while reminded that the lower tendencies — the appetites and propensities — have their immediate dangers, however righteous they may be in their proper indulgence. But in the higher tendencies of the human being, there may be as great danger of excess as in the lower, and the evils resulting be as great, though not so gross and disgusting. The love of the beautiful, and the love of friendship, which, in themselves, ally us to God, have their dangers, nevertheless, both from ill adaptedness and excess. It is not difficult to see how the love of the beautiful, combined with the desire of esteem, may become a snare to one, in its excessive action; but it is difficult to see how the love of love — the desire of being

loved — can lead one astray. (This may appear, as now stated, to be too much a self-centering emotion; but it implies a prior love of the being for its own sake, corresponding to the degree of happiness that love in return would give.)

When we see persons willing to sacrifice what is of more importance than any human love — a principle or a duty — for the sake of that love, we begin to think there is danger in it. It may be said, and truly, that this would not be the case with one devoted to God; and yet one devoted to God may receive so much happiness from the love of a human being, as to feel a lack of human consolation too much, when that love is no longer within the circle of comprehension. As elevating, refining, and nearly divine, as pure love in human beings may be, it has its danger of excess while we have our home on earth; and when it partakes more of the human than of the divine, it has its danger from ill-adaptedness. And what element of our compound being has not these dangers? Happy are they who neither by excess nor misapplication condemn themselves in that which they allow in the action of any of the elements of their nature. Happy is he that does nothing, or accepts of happiness in nothing, either in kind or degree, in which he has not a clear faith of righteousness before God. And happy is he who, lest he should sin against Christ, does nothing for self-gratification that would offend the conscience of his brethren, or grieve them, or turn any aside from the plain track of their own faith.

October, 1859.

THE CROSS. — "The cross of Christ is a mirror in which to reflect back all the exuberances of the divine mercy, and the purity of his holiness, and the riches of his grace. Here God appears just, and yet the justifier of him that believeth in Jesus." — *Robert Hall.*

[Selected.]

WHO THE GREAT MAN IS.

HE that bears a commission from his king, that is, a peer, a privy counsellor, or a minister of state, is accounted a great man. Now, if being near the throne, and conversant with the king, makes a man great, clothes him with renown, procures him reverence and respect, loads him with popular applause, and encumbers him with splendor and pomp; with how much more divine and durable honor is the saint aggrandized, who, though alone from the world, dwells with God; and though not known among the busy crowd, resides about the throne! The high and lofty One who inhabits eternity, gives his royal assent to their petitions, and will not say them, nay; yea, "his secret is with them that fear him, and he will show them his covenant." This is greatness indeed, to be in favor with him who is a terror to kings; with him to whom kings and their subjects are less than nothing, and vanity.

How are the humble saints exalted in their privileges above the grandees of the world! The King eternal is not only their Friend, but Father; and the Prince of the kings of the earth is not only their benefactor, but their brother, which relation is secured for eternity. Again, his gifts are according to his divine dignity. None of the kings of the earth can bestow on their dearest friends and most faithful servants, crowns and kingdoms. They may indeed divide their own among them at their death, in some countries; but in no country can they secure the donation, when dead, or perpetuate the conveyance.

But his favors, who lives forever to see them bestowed, are crowns and kingdoms, a crown that fadeth not away, and a kingdom that cannot be moved. Yea, his gifts enrich the soul and measure with their existence.

Monarchs may cause their favorites' names to be registered in the list of their privy counsellors, and other honorary rolls,

but cannot prevent their being buried in oblivion; but the names of all the saints are written in the Lamb's book of life, and shall be confessed before an assembled world. It is more to know God than to be acquainted with kings; — to be known of God, than to be commended to the ends of the earth.

Now, what thinkest thou, O poor despised saint of God! that dwellest in a cottage which the great men would not stoop to step into, to be so high in the favor of Heaven, that a divine guard of heavenly angels are set about thy house, that no ill can come near thy dwelling? Yea, the sacred retinue, though unseen, attends the saint wherever he goes, who walks unobserved through the world. Did the royal life-guards of the young princes, the rising heirs of heaven, appear in the shining livery of him who is the Father of lights, they would terrify the inhabitants of the earth; but there is a greater wonder, that even the Sovereign of eternity should condescend to be the watchman of his people, and keep their going out and preserve their coming in, so that neither the moon by night nor the sun by day shall smite them! And what comfort and security is this that the eternal God is thy refuge, and underneath the everlasting arms! Such, O saint! is thy renowned state, thine excellent glory, who perhaps are kept at short allowance of food and raiment both, with a young and needy family sitting heavy on thy mind; but God careth both for thee and for them. What, then, though thou hast crosses of every kind to meet with, bitter draughts of every composition of drink, since it is well with thy better part? Yea, afflictions capacitate thee for felicity, and enlarge thy soul for bliss. But I dare appeal to thine own breast, O child of God! under all thy troubles, falsifying friends, loss of relations, or any other grief, if thou wouldst change thy calamity with the flourishing condition of the wicked?

Now thou art great (for the saints, since

they live near God, are the greatest men in the world), and perhaps knowest it not; but, let thy greatness kindle thy gratitude, not increase thy pride. To keep the saints humble, divers afflictions are allotted them in this life; as a royal father, fearing lest his son, the young prince, under his present grandeur, and prospect of the crown, may swell beyond himself, deals so hardly with him, that oft he fears the king intends to disinherit him; yet so many bright displays of paternal affections assure him it shall not be so; and the truth is, it is out of love, that he may not mount the throne with unsubdued passions, or sway the sceptre in thoughtless folly. So it fares with the saints, who should know, in the celestial promotion, that it comes neither from the east, nor from the west, not from works of righteousness which we have done, but it is God alone that exalteth. My life, then, is a paradox: I am mean, but great; miserable, yet happy; poor, but possessing all things; a beggar, and a prince; but eternity shall unriddle it, taking away the one part, and illustrating the other.

MEIKLE.

[Original.]

ENTERING INTO REST.

BY R. W. HAWKINS.

O LORD, awake indeed to see
The leprosy of sin;
Low in the dust I kneel to thee,
And cry unclean, unclean.

No longer would I flee the light,
Nor "make my bed in hell,"
But prostrate linger in thy sight,
In woe unspeakable.

Oh, plunge me in the ceaseless tide
Of Christ's all-cleansing blood,
And soul and body sanctified,
"Be hid with Christ in God."

I wait, expecting to receive,
And of thy word possessed,
Now, even now, I do believe,
And "enter into rest."

The Holy Ghost the promise seals;
In triumph ends the strife,
And evermore my name reveals,
In "the Lamb's book of life."

[Original.]

REVIVAL IN ENGLAND.

EXTRACTS OF LETTERS FROM MRS. PALMER.

WE have received from our faithful New York correspondent, copious extracts of letters from Mrs. Palmer. But as much which they contain has been anticipated by her letters to the GUIDE of last month, we publish only the following additional statements. The letters from which they are taken, are dated North Shields, Dec. 29, 1859.

The Theatre losing its Attraction.

Here in North Shields, the theatre is not far from the Wesleyan Chapel. We told the friends when we came, that they must not, in view of our many pressing engagements, expect us to remain with them over two weeks. When our time had expired, we were officially waited upon by the Superintendent of the circuit, chapel stewards, &c., and solicited to stay yet another week, to which we dared not do otherwise than assent. The proprietor of the town theatre, who had been wholly unable to get an audience, and had consequently closed his doors during the two weeks of our stay, was exceedingly angry when he found we had consented to remain another week, and said we had almost ruined him now, and if we stayed another week it would ruin him utterly. We were told that he threatened to put upon his closed doors, "Performances at the Wesleyan Chapel, to-night." Whether he executed his threat or not, I do not know. If so it would of course only tend to his further undoing, by increasing our congregation.

No Compromise with Intemperance.

North Shields is a great place for shipping, and there are also a good many ship-carpenters. You are also aware that there is much beer drinking in Europe. Said a woman inn-keeper in venting her rage against us in view of what she thought our serious damage to the place: "I do

think they might let the carpenter's boys alone. I used to draw off about half a barrel of beer of an evening; now I scarcely draw off a quart."

I presume you wonder whether we are as fearless in presenting our temperance views here as in America. I imagine you would think so if you could hear us. I think I never felt more conscious of being divinely impelled to faithfulness, than one afternoon in the presence of a gentleman of immense wealth, who though not ostensibly engaged in the brewery business himself, was connected with an establishment of this sort, which was yielding him a large revenue. Dr. P. had just finished reading Eph. vi., at the commencement of one of our afternoon services. I had for hours felt a weight on my mind, as though our aggressions against the enemy were about to cease unless this evil was exposed and removed. So convinced was I of this that I would have felt our work done in this place, unless the sin was brought out and repudiated openly. I had resolved on being faithful, however unpopular the act might be, but hardly knew how to get at the matter. When Dr. P. read the words, "that therein I may speak boldly, as I ought to speak," verse 20th, I felt that my course was decided. I arose and said I resolved many years since, that I would endeavor to make friends for eternity, rather than for time, — that I would not hate my brother by suffering sin upon him, though it might subject me to censure. I had resolved that I would speak boldly, as I ought to speak, and thus free my garments from the blood of all men. I then proceeded, trusting in the Lord alone to enable me to speak the truth in love, and delivered what was afterwards denominated my "temperance address." A temperance lecturer was present, who, I was told, enjoyed it exceedingly, and from that time I presume no one has doubted our willingness to be faithful to the cause on this or any other subject. The Lord condescended to own the effort in a man-

ner that told far and near in favor of temperance principles. The temperance talk occurred late in the week, — on the subsequent Sabbath evening this gentleman came forward to the communion-rail in great distress of mind. He was told that open errors required open confession, and without confession there was no forgiveness. He rose before an immense congregation, — confessed his ways, and said, "I wash my hands forever of this sin, and will renounce before God and this congregation, all participation in this traffic, which I now believe to be wrong," &c.

This was reported in connection with the proceedings of the meeting, for the newspaper of the succeeding day, and copied in several other papers throughout England. The gentleman has nobly kept his word, and is now happy in God. Early in January, our labors commence in Scotland, — the Lord willing.

[Selected.]

BE YE PATIENT.

BESIDE the toilsome way,
Lowly and sad, by fruits and flowers unblest,
Which my worn feet tread sadly, day by day,
Longing in vain for rest.

An angel softly walks,
With pale, sweet face, and eyes cast meekly down,
The while, from withered leaves and flowerless stalks,
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne, rests on her face,
So pure, — so glorified.

And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quietly the angel's bright lips part,
Murmuring softly — "Wait."

"Patience," she sweetly saith,
"The Father's mercies never come too late:
Gird thee with patient strength and trusting faith,
And firm endurance — wait."

Angel! behold — I wait;
Wearing the thorny crown through all life's hours,
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

[Original.]

POWER OF PIETY. — AN INCIDENT.

In accordance with a pledge made to a brother minister, I obtained the following of Rev. Dr. Z. Paddock. He says that he is indebted for it "to the late Bishop, now sainted George." Soon after I heard it I committed it to paper, and presume I have it substantially correct. It illustrates the power of that piety which the Guide promotes.

J. HARTWELL.

DURING the sanguinary revolution that occurred in France, under the first Bonaparte, a distinguished skeptic philosopher, who had signalized himself as the champion of infidelity, gave a challenge to the clergy throughout the whole empire, to meet him in public debate on the divinity of the Christian religion. This challenge was accepted by several of the most celebrated preachers of the church of Rome. But they uniformly found themselves unable to stand before the art and argument and raillery with which they were assailed. At length a poor Protestant clergyman, who had his residence on one of the barren mountains of Switzerland, and whose name had perhaps scarcely gone beyond the limits of his own parish, resolved on encountering the vaunting infidel. Accordingly they met, when the man of God found it a perfectly easy task to vanquish his haughty opponent. This unexpected issue utterly confounded the skeptic and his friends. They were wholly at a loss to account for so mortifying a result. When they had retired from the scene of conflict, the friends of the vanquished skeptic began to interrogate him: "How is this? When you disputed with such a philosopher, and such a prelate, and such a distinguished theologian, you were victorious, almost without an effort, and now you are conquered by this comparatively ignorant mountaineer? Do explain the matter." "I will," said he. "When I disputed with the distinguished individuals you have named, I opposed philosophy to philosophy, argument to argument, eloquence to eloquence, and

wit to wit, and I was successful." "But," said he, struggling with deep and irrepressible emotion, "when God spoke, what could I do?" He was conscious, it seems, that a kind of divine power accompanied the word of his humble opponent, before which his own word was as "the chaff of the summer threshing-floor."

[Original.]

LIP CONSECRATION.

BY D. F. N.

"And is the Gospel peace and love?
Such let our conversation be:
The serpent blended with the dove,
Wisdom and meek simplicity."

Beloved reader, how is it, have *you* consecrated your lips to God's service? The lips are the whole man. Unless the lips are consecrated, nothing is truly consecrated. Some very good people tell us they have laid all upon the altar, made a complete sacrifice or surrender, brought all the tithes into the storehouse; when, in fact, their lips are their own, to use as they please,—yes, their own, not God's! Instead of laying all upon the altar, Christ Jesus, it is evident there is yet nothing on the altar. Unless the lips are wholly and *unreservedly* set apart for God, the first step is not taken. James tells us that "If any man offend not in word, the same is a perfect man, able also to bridle the whole body." Very many, we fear, professing entire consecratedness to the Lord, are mistaken, or deceive themselves. The very moment they open their lips you perceive the mistake. This little unruly member, the tongue, which no man can tame, is unbridled: "Behold, how great a matter a little fire kindleth." David said, "I will keep my mouth with a bridle." "Set a watch, O Lord, before my mouth; keep the door of my lips." It is the lips that do the mischief, and tell the secret. To verify our entire consecratedness our conversation must be rightly ordered, at home and abroad, in the family circle, the social party, in private conversation, in meetings

for prayer, praise, and testimony. The words of our mouths and the meditations of our hearts, must be acceptable in the sight of the Lord. We must speak as the Holy Spirit gives us utterance. "Where the Spirit of the Lord is, there is liberty." "Who is a wise man, endued with knowledge among you? let him show, out of a good conversation his works, with meekness of wisdom;" "but if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth."

Persons with wholly consecrated lips, forever and *forever*, are *exceedingly* careful to order their speech aright,—to speak in the spirit of meekness and love; their conversation is such as becometh the Gospel of Christ; they let their moderation be known to all men; they are never petulant, fretful, overbearing, unduly excited or censorious; they never engross the time in prayer, praise, testimony, or exhortation that duly belongs to others; they are not wise in their own conceits, or think that wisdom is about to die with them. "For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." Every one whose lips are wholly sanctified, set apart *exclusively* for things heavenly and divine, feels and knows that by his words he is justified, and by his words he is condemned. And for every idle word he shall speak he "shall give account thereof in the day of judgment." Consecrated or sanctified lips are never employed in joking, jesting, or foolish talking, which are not convenient, but rather in giving thanks, in praising God, uttering words of soberness, meekness, modesty, humility, administering edification and grace to their hearers. In a word, they are wise, watchful, prayerful, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Friends, are your lips thus sanctified, set apart for God's glory? Do *you* profess to have laid all on the altar, without reserve? Above all, is this little unruly member,

the tongue, given up to be led by the wisdom that cometh from above? Is your heart so entirely sanctified, made so holy that every word that proceedeth from your lips is dictated by heavenly wisdom, by the spirit of Christ? Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." There is no surer test of the true state of the heart, whether sanctified or unsanctified, than the ordering of the lips "For out of the abundance of the heart the mouth speaketh."

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

N. Y.

HEAVEN—ITS FORETASTES.

BY Y. I.

WE have yet to hear of a more interesting and enlivening theme than that of our future home. Let the heart but experience the transforming power of saving grace, and what cloud can cross the path of life, or what fear work its way into the Christian's mind, that a reflection upon a future rest cannot disperse? The waves of trouble are quelled, and the fierce winds of persecution glance off the fortress of faith, while the Christian, trusting in God, forgets the things that are behind, and reaches out to those things that are before. It is true that but three stages form the career of the Christian, viz., *sense, faith, and fruition*. But between the latter there is such an intimate connection that at times they seem to blend together so as to render distinction sometimes difficult.

"The men of grace have found
Glory begun below."

Yes, the Christian living near the cross lives

"Upon the verge of heaven."

We think not of heaven as a reward

absolutely future. It is true "it hath not entered into the heart of man to conceive" the weight of glory reserved. But this does not imply that the veil must be turned aside ere we breathe the heavenly atmosphere. Will not the overwhelming brightness of heaven's glory sometimes burst forth upon the traveller on his way to the skies? Will not the harmony of heaven's music echo forth at times, and enchant and attract the Christian, as, through the dark hour of trial, he is saying, "*Though he slay me, yet will I trust in him?*" Faith, the spiritual sense by which these tastes of heaven are gained, gives transparency to the veil, or turns it aside at times to afford us a glimpse of what is prepared.

"Celestial fruit on earthly ground,
From Faith and Hope may grow."

We have but to look upon the starry heavens to have the light of those bright orbs impressed upon the retina of the eye. So a sight by faith of the spiritual world leaves an impress upon the soul that renders it consistent to say, it "sits in heavenly places in Christ Jesus."

Oh, what an extended view of heaven do we gain, when we weigh the value of the fruits of the Spirit on earth, which are love, joy, peace, &c., and then think these that now fill the soul to overflowing are but the droppings of the shower—the twilight of the "perfect day!" These satisfy the Christian on earth, and in some instances man has been heard to ask God to "withhold his hand or enlarge the vessel." But if the path to heaven affords such spiritual joy and peace, and if such is the weight of that enjoyment that man would fain sink under it,

"What must it be to be there?"

—when the influences which here militate against our peace have forever fled,
—when the glory of God, unveiled, encircles us, and without a jarring sound heaven's music ever falls upon the enchanted ear.

We may well implore God to prepare us by the discipline of true Christian experience to *bear* the weight of eternal glory. But may we not consistently associate with that prayer the request, "That the soul may enjoy as much of heaven as possible, while on its pilgrimage?"

We want an earnest of our future rest; God's word is sufficient; but he has promised more than that. He has promised the earnest of our inheritance. The Holy Spirit will give it us if we live for it. And however content some may be in waiting till the hour of death to convince them that they have, or will have, a building of God, we are disposed to *expect* and *live for* the *earnest* of our inheritance *now*, and praise God for it all the way to heaven, and with confidence say, "WE KNOW, when the earthly house of our tabernacle is dissolved, WE HAVE a building of God."

The scene upon Mount Tabor reminds us that it is not presumptuous to expect heaven and earth to meet in Christian experience. Did not two glorified saints appear at that time? Was not the voice of God heard there? Did not saints in the body and saints out of the body commune together? Well might the disciples covet a constant sojourn in that place, and well might Peter, in afterwards referring to that period, call it the "excellent glory." This shows what is possible. And we may experience these glimpses of heaven proportionate to our circumstances. And as the weary were cheered by the sight of Canaan's fruit, so may we in our own hours of trial be cheered by sights, obtained by faith, of the better land, and realize heaven's joy in its elementary supplies while on earth, and then be permitted to enjoy the fulness forever, and

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Mount Brydges, C. W.